the unanimous opinion of the non-official members of this House in regard to this matter and it will receive consideration at the hands of the Government. It will save the time of the House if the other cut-motions are not discussed.

CUT MOTION No. 2

Appointment of the Members of the Council in Government service

Mr. V. J. Mathai *(Planters):* I move to *raduce the allotment of Rs. 6,000 for salary, Minister for Rural Development by Re. 1.* The object of my motion is *to bring to the notice of the Government the undesirability of the policy of giving appointments to members of the Legislative Council and hence making them liable to punishment by an officer of the Reserved Half.* It is not my object to reduce the salary of the Minister by Re. 1, nor is it my intention to cast any aspersions upon the work of the Minister. With that clear understanding I may state before the House that my object is only to concentrate the attention of the House and the public to this one question on which there is unanimity of opinion so far as the non-official side is concerned. Hon'ble Members of this House have been appointed by the Minister, I am aware, as State Organiser with certain Honararia for doing National War Front work. At the very outset I may say that I do not propose to say anything about the work of the National War Front, nor is it necessary to do so now.

Mr. Joseph Pettah *(Adur):* On a point of order I beg to submit that the motion is not in order because the Minister has not made any appointments of the Legislative Council Members making them liable to punishment by an Officer of the Reserved Half.

Mr. V. J. Mathai *(Planters):* My position is this. The question does not arise as to whether the Minister has made the appointment. This is a token motion. Secondly I raise another point of order. The Chair has allowed me to speak and the matter is concluded. This refers to the drafting of members of the legislature for Government work under the Reserved Half.

Mr. President: The motion is out of order. It cannot be discussed.

Mr. A. B. Salem *(Mattancheri):* It is only to discuss the policy of giving appointments to members of the Legislative Council. It is Government's poljcy that is being discussed, whether it is Reserved Half or Transferred Half.

Mr. President: The mistake is that the cut is in the Minister's salary.

Mr. V. J. Mathai *(Planters):* That is on the merits. That is for throwing the Minister for explanation.

Mr. A. B. Salem *(Mattancheri):* There is nothing but the policyof the Government in giving appointments to the Members of the Legislative Council.

Rama Varmha Tampuran *(Secretary to Government):* If the National War Front is a subject that the Hon'ble Member has referred to, it is non-votable too.

Mr. V. J. Mathai *(Planters):* Certainly not. I have not a word to say against the National War Front. But only taking the members of the Legislature.

Mr. Joseph Pettah *(Adur):* Why should it come under the Minister's salary ?

Mr. President: I have given my ruling on that.

Motion ruled out of order

Mr. A. V. Moothedan *(Chalakkudi):* Now that a Director has been appointed by the Government, I do not move cut motion No. 6 of the printed list.

Mr. President: Cut motion No. 7 of the printed list is not under the proper head and hence disallowed.

CUT MOTION No. 3

Educational concessions to depressed class converts

Mr. A. V. Moothedan *(Chalakkudi):* I beg to move to *raduce the allotment of Rs. 6,000 for Huzur Secretariat, Minister's Salary by rupee 1.*—The object of the cut motion is *to point out once again that the Hon'ble Minister has not rescinded the order witholding educational concessions to depressed class converts.*

Mr. Joseph Petta *(Adur):* On a point of order, there is cut motion No. 41 in the name of Mr. C. V. Iyyu, and for various consideration we would like them to be taken together and to give preference to that motion, because of the technical difficulties in the matter of this motion.

Mr. President: I think that motion No. 41 of the printed list should be the leading motion. Mr. Iyyu can move his motion and then the Hon'ble member can second it.

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Mr. A. V. Moothedan *(Chalakkudi)*: Mine is the leading motion since Mr. Iyyu's motion comes under "Establishment". If I am not moving my motion then I will have no right of repely.

Mr. President: Then we will move Nos. 7, 8 and 41 of the printed list together and we will put motion No. 41 to vote.

Mr. A. V. Moothedan *(Chalakkudi)*: It is only when the whole discussion is over that I can say which of the motions should be put to vote.

Mr. Joseph Pettah *(Adur)*: May I know what is the position arrived at.

Mr. President: The position is that Mr. Iyyu will move his motion and the movers of motion Nos. 7 and 8 will have a right of reply.

Mr. V. J. Mathai *(Planters)*: Sir, paragraph 150 (2) of the Manual of Business and Procedure lays down that "When several motions relating to the same demand are offered, they shall be discussed in the order which the heads to which they relate appear in the Budget". Therefore according to the above rule Mr. Moothedan's motion has to be discussed first. Then Mr. Iyyu's motion and so on.

Mr. President: If the rules are to be strictly followed then these motions could not be allowed to be moved as they are not under proper heads.

Mr. V. J. Mathai *(Planters)*: Sir, according to me Mr. Moothedan's motion has to be given preference.

Mr. President: According to the rules Motion No. 41 alone is in order.

Mr. A. B. Salem *(Mattancheri)*: May I know the meaning of the term "under proper head."

Mr. President: These motions should properly be moved under the head "Up-lift of the Depressed Classes".

Mr. M. Sivarama Menon *(Advocate-General)*: For the information of the Hon'ble Members of this House I wish to intervene and invite the attention of the House to Paragraph 150(1) (c) of the Manual of Business and Procedure. "The subject matter of a motion shall relate only to the particulars contained in the estimates on which the grant is sought and the purpose for which it is sought and shall not touch on the policy or expenditure sanctioned on other heads, except so far as such policy or expenditure is brought before the House by the items contained in the grant". From the above it is clear that this expenditure is not one that comes under General Administration. This motion is strictly speaking one which has to come under the Head "Education". But this House can come to an agreement for the easy transaction of the business. Then with regard to the clubbing of motions and their discussion preference shall be given to the first member who has tabled his motion and in the order which the other motions appear in the list of business for the day. That will not take away the right of reply of the other members. Each individual member who has tabled a motion will have a right of reply. Therefore with due respect to the Chair and on the idea there has not been a definite ruling in the matter I think the cut motion of Mr. Moothedan can be moved first and then of Mr. Mathai and then of Mr. Iyyu. After these motions are moved the House will discuss on the same and each member may be given a right of reply. More or less the three motions pertain to the same thing, *viz.*, the cancellation of the order stopping educational concessions to depressed class converts.

Mr. V. J. Mathai *(Planters)*: Each motion has to be put separately. There is no objection in our losing our motion.

Mr. President: If motion Nos. 7 and 8 are passed it involves a cut in the salary of the Minister. It cannot be like that. The proper head under which it ought to come is under "Education".

Mr. A. V. Moothedan *(Chalakkudi)*: Sir, this is a matter in which the Minister has not acted properly and gone wrong.

Mr. V. J. Mathai *(Planters)*: Sir, this is a very important question involving the constitutional rights and privileges of this House. Our object from the opposition is to criticise the action of the Minister, and we cannot be denied that right. the objct is not so much to discuss the question of denial of concession to the depressed class converts. Therefore I request that the Chair as the guardian of the rights of this House will see that our right to criticise the actions of the Minister is not taken away (*hear. hear*). That is the issue. Now this question of taking away the concession is a thorny question. It must engage our serious attention. Now Sir, the position would be this. After Mr. Moothedan is allowed to move his motion, I may be permitted to make my motion. When the voting comes each motion may be put in order. The Minister's party and their supporters can vote against the motion.

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Mr. Joseph Pettah *(Adur):* If the motions are put to vote and lost, an identical motion cannot be moved. Then Mr. Iyyu's motion cannot be moved.

Mr. A. B. Salem *(Mattancheri):* Here we are discussing about the policy of the Government and where else can we discuss it.

Mr. T. K. Nayar *(Minister for Rural Development):* You can discuss it.

Mr. President : A reading of paragraph 150 (1) (c) would show that the motions are out of order since the motions extend to other items of expenditure.

Mr. V. J. Mathai *(Planters):* We do not want to cut the budget of the "Uplift of the Depressed classes".

Mr. A. B. Salem *(Mattancheri):* The Diwan's salary is not within the purview of this Council. The Minister's salary is within our power. When the Diwan has not cancelled the order the only way in which we have to act is to cut the Minister's salary, the motion being to discuss the policy of the Government.

Mr. President : You may consider that the rule is inappropriate. But it is the rule.

Mr. A. V. Moothedan *(Chalakkudi):* Here what we want to discuss is about the policy of the Government in not giving the educational concessions to depressed class converts. This subject has on former occasions been discussed under General Administration.

Mr. V. J. Mathai *(Planters):* This identical motion was discussed on the former Minister's salary.

Mr. T. K. Nayar *(Minister for Rural Development):* Suppose this motion is pressed to a division the Ministerialist party will have to oppose it. At the same time the Minister would like to have a decision of the House on this subject. Then that motion cannot be put to vote. Then why not withdraw the motions Nos. 7 and 8 and allow Mr. Iyyu's motion to be moved. Personally I think it is a censure motion.

Mr. A. B. Salem *(Mattancheri):* The whole trouble arose on account of the clubbing.

Mr. T. K. Nayar *(Minister for Rural Development):* Personally I think that in this particular question the Minister would like to have a decision of the House.

Mr. A. B. Salem *(Mattancheri):* The whole trouble arose because of the idea of clubbing the motions together. There was no difficulty when we brought the motion. The whole thing was brought from the other side.

Mr. President: If the intention of the mover is to treat the motion as a censure motion on the Minister, then it will be considered to be in order. But of course I have to give you a warning. This is an important question and the Minister has said that he would like to have the opinion of the House on this very important question. If the House would like to have a decision then it is better that the motion Nos. 7 and 8 of the printed list are withdrawn and Mr. Iyyu is permitted to move his motion.

Mr. A. V. Moothedan *(Chalakkudi):* My opinion is that all the motions may be discussed together. I cannot now definitely say whether I will be withdrawing my motion. That can be decided only after the discussion is over. I cannot now definitely say one way or the other.

Mr. President: I may say for the information of the House that the motion will be treated as a censure motion.

Mr. A. V. Moothedan *(Chalakkudi):* Sir, I beg to move the following motion standing in my name: *"To reduce the allotment of Rs. 6000 for Huzur Secretariat, Minister's salary by Re.1"* The object of the motion is *"to point out once again that the Hon'ble Minister has not rescinded the order with-holding educational concessions to Depressed class converts"*.

I may at the very outset submit to the House that I do not consider this as a no-confidence motion and I do not want this to be treated as such. There is no censure in the motion.

Mr. P. Kumaran Ezhuthassan *(Vadakkancheri):* That is a question to be decided by the Ministerialist party.

Mr. A. V. Moothedan *(Chalakkudi):* Sir, till the 29th of October 1940 all depressed class people irrespective of conversion were entitled to get certain educational concessions. That was the time-honoured practice till the 29th day of October 1940. On the 29th of October 1940 the then Minister Dr. A. R. Menon cancelled that order saying that depressed class converts will not be entitled to educational concessions usually given to depressed classes and subsequently during the next session in Vrischigam I gave notice of an adjournment motion. When that motion was taken up only twelve persons stood up for leave being granted to discuss the same. It was rejected not on merits but for an adjournment motions 20 persons should stand up and

* Speech not corrected by the Hon'ble Member.

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therefore it was rejected on technical grounds. Therefore the decision of the House was that this subject need not be considered as an urgent subject. The House has not so far committed itself to any view on the matter. Subsequently there have been so many representations, memorials, conferences, meetings and conclaves; but nothing has so far been done. It so happened that Dr. A. R. Menon was unseated.

Mr. A. B. Salem *(Mattancheri)*: Was the deprivation of the concession according to the decision of the House?

Mr. A. V. Moothedan *(Chalakkudi)* No. So far the House has not come to a decision. Then the present Minister assumed charge. The Minister belongs to the Unionist party and that party passed a unanimous resolution calling upon the Minister to rescind this order. Now nearly one and a half years have passed and the Minister has not done anything. Either the party must have a control over the Minister or the Minister should have a control over the party.

Mr. P. Kumaran Ezhuthassan *(Vadakkancheri)*: We control him.

Mr. A. V. Moothedan *(Chalakkudi)*: You control him. One and a half years have elapsed since the party passed a unanimous resolution. Has the Minister so far done anything?

Mr. T. K. Nayar *(Minister for Rural Development)*: Which is the resolution?

Mr. A. V. Moothedan *(Chalakkudi)*: A unanimous resolution passed by the Unionist party.

Mr. T. K. Nayar *(Minister for Rural Development)*: I thought it was a resoultion passed by the Council. The party has not moved any censure motion on the Minister. That shows that the party has confidence in the Minister.

Mr. A. V. Moothedan *(Chalakkudi)*: In the Kumbham Council I made the same statement here and nobody contradicted it.

Mr. T. K. Nayar *(Minister for Rural Development)*: Why should we?

Mr. A. V. Moothedan *(Chalakkudi)*: Then it was an admission on your part. Now you are estopped from saying 'no'. One and a half years have passed and the Hon'ble Minister has done nothing to implement the decision of his party. If the Hon'ble Minister was inclined to rescind the order only after knowing the wishes of the House, then there were ample opportunities. He could have tabled a resolution on the subject. There is a precedent. The Director of Public Instruction some 3 years back moved a resolution on the question of direct payment to teachers of aided schools similarly the Hon'ble Minister, if he had been anxious to set matters right could have brought a resolution by himself or by a member of his party. Now the plea is I want to get the consent of the House. Therefore if that is the plea during these one and a half years the Hon'ble Minister had ample opportunities to bring this matter to the notice of the House and get its verdict.

Mr. A. B. Salem *(Mattancheri)*: Can a Minister upset the order of Government already existing? Then the continuity of Government will be gone.

Mr. A. V. Moothedan *(Chalakkudi)*: The answer is that the Hon'ble Minister then in power never consulted the House. In fact he ought to have consulted us. Such a fundamental change he was introducing. Now let us see what is the scope of this order. The depressed class people are all Hindus, Pulayas, Parayas, etc. They embrace Christianity, Islam or some other religion. Then they are not entitled to the educational concessions. Let us examine the merits of the question. Depressed class people were originally Hindus. They changed their religion, rightly or wrongly or by some influence either heavenly or worldly. By that act he is disqualified to receive the educational concessions. Is the State justified in doing that. Even in the Atlantic Charter the four freedoms were repeated by the American President and the British Premier. Freedom of worship is one of the most fundamental things. Then what is the justification in depriving these people of those concessions if they change their religion. In other words it is equivalent to saying "either you should remain as a Hindu or you should forego your concessions". Therefore indirectly my submission to the House is that this is a sort of encouragement for people to follow the Hindu religion. Why should the State spend money for that. The Devaswams should spend money for upholding Hindu religion. Public monies collected from the public should be utilised for public purposes. If this money is utilised only for depressed class Hindus then it is primarily a question of Hindu religion and Hindu worship. This is a check on those people who leave the Hindu Religion. Why should the State spend money for that. I have no objection in the Devaswams spending money for that. It is given because of their economic poverty and their miserable condition. They have no wherewithall to go to schools. Therefore the State has taken upon itself the responsibility of giving them free books and other things for educational purposes. Therefore in the

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light of one of the fundamental rights of citizens of the Cochin State and the British Empire, I repeat that freedom of worship is guaranteed to every citizen. I am a Christian, I am free to change it. The State could not interfere. This is like saying "If you change your religion, your Sannad will be cancelled". The Depressed classes now enjoy certain rights and receive certain grants from Government. Now by this order you say "You remain a Hindu, otherwise you won't be entitled to draw this amount". Is it not setting a premium for Hinduism?

Mr. A. B. Salem *(Mattancheri)*: Suppose a Jew converts himself into a Christian. Would he still get the Jewish concessions given by Government.

Mr. A. V. Moothedan *(Chalakkudi)*: Whatever it may be, from the financial aspect of the matter, after all, what is the amount involved.....The Hon'ble Member has not been able to answer how much money would be required for giving concessions to depressed classes converts. It is only trifle. We fight for a fundamental principle which we hold dear to our hearts. It is a very sacred principle not only to the Hindus but Muslims, Christians. etc. For that purpose I would request this House to consider this matter.

Mr. V. J. Mathai *(Planters)*: In moving the motion laid down in my name I have to state before the House the history of the whole question confining myself within the limits of the time allotted to me. Sir, it so happened that the whole of Cochin was once ringing with the name of Mathai. The reason was that, I, a Member of the advisory committee for Agriculture, etc., had the audacity to oppose a motion regarding the stoppage of concessions to Depressed class converts Government officers and even Heads of Departments were holding meetings and presiding over them and sponsoring motions for condemning the action of this audacious fellow who had opposed this motion. Times have changed and Cochin is a funny place in which if the Diwan of Cochin were a cannibal there will be a rush of people in Cochin demanding him to eat their children first.

Mr. P. Kumaran Ezhuthassan *(Vadakkancheri)*: This is a reflection upon the loyal subjects of His Highness the Maharaja.

Mr. President: It is an uncalled for reflection.

Mr. V. J. Mathai *(Planters)*: I will withdraw those words because the chair thinks so. The position was this. Mathai was the subject of discussion at these meetings. You can believe me, I never wrote to any paper nor did I do any counter-propaganda. The views of the Depressed Classes Member and the Labour Member were opposed to mine. I do not know what their view is to-day. I do not know whether it has changed, with the Minister. The whole point was whether I should be punished. The punishment came in the way of resolutions. I thought "here is publicity coming for me, an unknown man, a humble individual." I woke up the next day and found myself famous. The matter proceeded further and the then minister on a motion of Mr. Moothedan said "Well I am at the disposal of the House." The matter was again mooted before the advisory committee. Only two non-official Members were present. I certainly supported my motion and one Hon'ble Member opposed it. It was a case for the casting vote of the Minister. The way was clear before the Minister. He could have passed a new order. Opinion was divided. The Hon'ble Minister, guarding the powers of the Transferred Half, remained quiet. He had no opinion. That was the position of affairs which everybody ought to remember.

Mr. T. K. Nayar *(Minister for Rural Development)*: What is the constitutional position of the Chairman of a committee?

Mr. V. J. Mathai *(Planters)*: Casting vote.

Mr. T. K. Nayar *(Minister for Rural Development)*: He has to conform to status quo.

Mr. V. J. Mathai *(Planters)*: I must proceed further. My opinion is different. This is an advisory committee and not a public meeting, nor a parliament. Therefore my view is that if the Hon'ble Minister wanted to do a thing, he could have done it.

Mr. T. K. Nayar *(Minister for Rural Development)*: Not constitutionally.

Mr. V. J. Mathai *(Planters)*: I have waited two long years for this 20 minutes. Then what happened? Two members of the Hon'ble Minister's party sent up these very same motions in their names. One got "Mussolini's illness", and was absent. Wonderful. Another was then drawing a Government salary. A convenient engagement! I am taking the House into full confidence. The other was strangely absent. But now there is another of that Party, who I believe has got greater sternness who has promised to move his motion. This was what really happened. That is the history of the question.

Now let us go further and consider the constitutional position. Now here is the Hon'ble Minister himself, one of the oldest members of this House, who said people will go to jail to wrest responsible Government if the Government would not willingly give it. That was long

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ago, before he became Minister, before he became responsible. Under the august presidency of that Minister a party is functioning in this House which has got a strong majority on the non-official side. Let me hope that the Reserved Half of the Government is not taking any sides, I dare say they are not. In the time of the honourable predecessor of the present Diwan, this question came up, and he left the matter open. The Minister could have rectified matters. He did nothing. The Minister was for safeguarding his position. Now the constitutional position is this, Sir. All over the world where parliaments are supreme, every succeeding ministry has changed the acts of the preceding ministry or government.

Mr. A. B. Salem *(Mattancheri)*: No, No.

Mr. V. J. Mathai *(Planters)*: Yes, wars declared by the outgoing government have been stopped, treaties have been entered into. In the House of Representatives in America, an undertaking given by President Wilson was vetoed.

Mr. A. B. Salem *(Mattancheri)*: That was by the Congress.

Mr. V. J. Mathai *(Planters)*: Congress or no Congress, there also is a Government. All over the world that has been done. The scheme of prohibition started by the Congress Ministry in Madras has been stopped by the succeeding Government. Do you say it was illegal ?

A voice.—Because it was a failure.

Mr. V. J. Mathai *(Planters)*: Anyway, the fact remains. All over the world, actions and measures taken by the previous Government have been questioned and set aside by succeeding Governments. The actions and measures taken by Gladstone have been set aside by the Disraeli Ministry and vice versa. This is an executive action.

Mr. C. V. Iyyu *(Kunnamkulam)*: I want to bring one thing to the notice of the Hon'ble Member.

Mr. V. J. Mathai *(Planters)*: I am in the midst of the question. We for a moment can never concede the position that a succeeding Government cannot set aside the preceding Government's actions. Every Democracy does it. It has been done, it must be done. If the Ministerialist Party says that the succeeding Government cannot change their executive actions, then we don't want "responsibility" Government, in the words of the Khan Sahib. That is the constitutional position. Therefore my object in discussing this motion is to censure the Minister for his omission and to gain an object and a laudable object.

And I will go on to the merits of the question immediately. Sir, justice demands that the subjects of every country should be treated equally. Except for considerations of expediency or immediate necessity, the rule must remain unbreakable. Nobody should put his hands into the coffers of the people except as equals. Of course there are exceptional circumstances. I assure my Hon'ble friend the Member for Depressed Classes that I was for extending these concessions to the depressed classes of the Cochin State for a time. They deserved it by their backwardness; but I ask you this question: Why should you refuse that concession to the other subjects of His Highness the Maharaja who are in an equal position. If it is a question of poverty, why should they suffer? Is it not a dog in the manger policy? I may concede that the depressed classes should get these concessions; educating the depressed class community is for the good of the whole community as reclaiming a slushy area is for the good of the whole country as draining a marsh is for the good of the community and conducive to the increased prosperity of the country. I ask, why should you deny this concession to the members of the community, who out of conviction or otherwise have chosen to embrace another religion. Sir, I am not a bigot, I am not a dweller in churches.

മിസ്റ്റർ വി. കെ. കുട്ടി: കൂടുതൽ തന്നില്ലെങ്കിലും ഉള്ളതു് കളയരുതെന്നാണു് പറയുന്നതു്.

മിസ്റ്റർ വി. ജെ. മത്തായി: തൊഴിലാളിമെമ്പറെ ഞാനും നല്ലവണ്ണം അറിയും.

മിസ്റ്റർ വി. കെ. കുട്ടി: ഞാനും അറിയും. അതു് ഞാൻ പറയുവാൻ പോകുന്നേയുള്ളൂ.

Mr. V. J. Mathai *(Planters)*: Sir, the position is this. The Hon'ble Members should realise that I should have the freedom to become a Muslim, a religion many of whose precepts I admire, at any moment I like. And anybody else should be free to do so. That is in consonance with the principles observed by all civilised nations and by all civilised communities, Sir, I go back to recent history, though not very recent; I refer to the Proclamation of Queen Victoria of 1858 that there shall be no check upon the liberty of an individual in India to observe the religion he likes. I would go straightaway in the sequence of logic and argue, where you put a particular punishment on a particular individual for a particular action, will it not be a

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factor in determining his actions, in inducing him to do a particular act? If you simply say there is no prohibition for anybody coming to Cochin from outside and at the same time lays down a law that if he comes he loses certain rights will anybody come here? Herr Hitler has passed an order in Germany that no body should take away from Germany more than a certain number of Reichs marks. I know a German who on account of that order, had to go back leaving his business here. Therefore I say, if one says Hitler has given perfect freedom for Germans to go out of Germany while there is an order that no one should take away more than a certain amount of money, then I say there is no freedom to leave that country because a punishment will follow that action.

Mr. A. B. Salem *(Mattancheri)*: We don't want Hitler here.

Mr.V. J. Mathai *(Planters)*: Nor do we want injustice here.

Mr. A. B. Salem *(Mattancheri)*: Many thousands of jews have left Germany.

Mr. V. J. Mathai *(Planters)*: Now the position is this, Sir. If you impose a punishment for taking a certain action, it necessarily follows that you don't allow him to take that particular action. These are the merits of the question. I think I am fairly understood. I should have the right to follow any religion I like. I should have the right to become a Hindu, or a Musalman. I am not a bigot, but I want equality. I urge upon the Government that the same concessions should be given to the depressed classes converts. And if the Government coffers are not full, there are many purses in the Cochin State. Instead of the 4 pies you take from every rupee over 2,000 rupees as income-tax, make it 5 pies in the rupee. You get 3½ lakhs of rupees more; instead of a lakh of rupees, give the depressed classes two lakhs of rupees, or give nothing at all, but to say that a depressed class man, because he changed from Hinduism to Christianity, has suddenly become an elevated class from a depressed class, passes my understanding. You can take it from me that the Christians in the Cochin State are not so liberal as to shower comforts on those who convert themselves into their religion. There are thousands of rich Christians in the State, but nobody will take his purse and offer it to a convert. The convert remains depressed take it from me.

Mr. C. V. Iyyu *(Kunnamkulam)*: I resent it.

Mr. V. J. Mathai *(Planters)*: You may resent it, but the resentment passes me by. I am concerned only with my opinion in the matter and with the opinion of this House. Therefore, my submission is that so far as the converts are concerned, Pulayas remain Pulayas and so for generations. I ask the Hon'ble Member whether there is a single Syrian Christian who has given his daughter in marriage to a Pulaya convert?

Mr. C. V. Iyyu *(Kunnamkulam)*: Syrian Christians have children among Pulayas.

Mr. V. J. Mathai *(Planters)*: Sir, that is trying to drag down the discussion to the level of the hon'ble member. I want to keep it at the level of the dignity of this House, I want to lift the discussion from the level of this slush and raise it to the level of discussion of honourable men when they discuss weighty questions. Therefore, the rebuke I would give to the hon'ble member is not to drag it down and not drag the dignity of the House also down. I feel offended in that the dignity of the House has been offended, not that I have much dignity.

The position remains the same. Has the position changed? I ask. Are not the depressed class converts still looked upon as depressed classes? They are not given equal rights in Christian homes.

Mr. P. Kumaran Ezhuthassan *(Vadakkancheri)*: Shame.

Mr. V. J. Mathai *(Planters)*: I am born in a Christian family. My family is as old probably as any other Christian family in the land. And I as a Christian assert to the shame of the Christians of the Cochin State that no girl of a Syrian Christian family is given in marriage to a convert nor is one taken. The depressed class convert is not allowed equal status as the older Christians in the land.

Mr. C. V. Iyyu *(Kunnamkulam)*: Yes, he has, provided he has money.

Mr. V. J. Mathai *(Planters)*: And when it comes to that, people say, I was a Syrian, I am a Caste-Hindu convert. Mr. Moothedan might say I was a Nambudiri convert. There is a big partition and a barrier between the Syrian Christians and even the Latin Christians. I appeal to Mr. Pylee who is a prominent member of the Latin Christian community to say whether it is not so. There is a barrier between these two sections of Christians. I say, remove all barriers, break all shackles, we are one, all children of the same God. That is my position. I only say we ought to be realists and we must acknowledge the present position of affairs. Therefore, I say that the times have not come when if a Pulaya if he suddenly becomes a Christian will get the same status as the other Christians.

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I have nothing to say against the Hindu religion. I have nothing to say against the policy of the Hindus. I have nothing to say against them. Let me be clearly understood as not being an exponent of communalism or as a man who believes in communal bickering. We ought to try to remove it. We were all Hindus. I was a Hindu.—

A voice : When ?

Mr. V. J. Mathai *(Planters) :* Some time back. We, and the Hindus, have been living together here. Our fore-fathers had tufts and ear-rings The first European visitor to our place, probably a Portuguese, has recorded that the Christians here had tufts and ear-rings in their ears. Therefore, there can be no quarrel between the Hindus and the Christians of Kerala. There was never a quarrel. There might be petty animosities about offices and things like that, but essentially we have been one, we are one. Let it be clearly understood that I am not attacking the sentiment of any Hindu anywhere, when I demand justice, not for Christians, but for those unfortunate members of the depressed classes who willingly or otherwise, misled or not misled, have in fact changed their religion.

Mr. C. V. Iyyu *(Kunnamkulam) :* Sir, I have not got a big speech to make, because the several aspects of the question have been dealt with by the previous movers of identical motions on this topic. I have to express certain replies to the points raised by the hon'ble member for Planters. It was an unfair on his part to have remarked that certain members of our Party have been feeling sickness and conveniently absented when identical motions had come up on previous occasions.

Mr. A. V. Moothedan *(Chalakkudi) :* Is it not a fact that they were absent ?

Mr. C. V. Iyyu *(Kunnamkulam) :* May be. But when they were not here, it was rather unfair on his part to have made those remarks. I am sorry he has now left the House.

Yet, I have to give certain general remarks on this question. He said that if the Diwan was a cannibal, people would rush up to him with the offer of their children.

Mr. P. Kumaran Ezhuthassan *(Vadakkancheri) :* That he has withdrawn.

Mr. C. V. Iyyu *(Kunnamkulam):* I am sorry. Plainly speaking, when this order was passed, this House had not sufficient time to study the various implications of the question. The then President and the present President ruled that this matter may be taken up as a resolution or a motion of this House, and the verdict of this House has to be sought. The then Minister Dr. A. R. Menon had also remarked that if this House was prepared to give him a direction, he was prepared to change the order. I do not think he was wrong in that position. That only shows his confidence in this House. This House had to study this question. In last January or February, the present Hon'ble President also ruled.that the House must give its verdict. As far as our Party is concerned, the Christian Members of the party left this to be decided by the non-Christians of the party. I am now moving this motion, with the belief that all of the members of this House especially Hindus who have always been tolerant towards all faiths from time immemorial including the Rulers of this land who have given all facilities for all forms of non-Hindu religions to develop in the State for centuries together, will show tolerance towards all the faiths, will support my motion and get it passed in this Council.

മിസ്റ്റർ വി. കെ. കൃട്ടി: സർ, അധഃകൃതാനുകൂല്യപ്രശ്നം സംബന്ധിച്ച് ഒരു കമ്മറ്റി രൂപീകരിക്കുകയും, ആ കമ്മറ്റിയുടെ റിപ്പോർട്ടനുസരിച്ച് ഒരു ഓർഡർ പാസ്സാക്കുകയുമാണ് ചെയ്തിട്ടുള്ളതെന്ന സംഗതി ഇവിടെ എല്ലാവർക്കും അറിവുള്ളതാണ്. മിസ്റ്റർ മത്തായി ഉൾപ്പെടെയുള്ള ഞങ്ങൾ മതപരിവർത്തനം ചെയ്യപോകുന്ന ആളുകൾക്ക്, ക്രസ്ത്യാനികൾക്ക് എന്നുള്ള അർത്ഥത്തിൽ അല്ല, അധഃകൃതരിൽനിന്നു മതപരിവർത്തനം ചെയ്യുന്നവർക്ക് അധഃകൃതർക്ക് അനുവദിച്ചിട്ടുള്ള സംഖ്യയിൽനിന്നു കൊടുക്കുവാൻ പാടില്ലെന്നു ഒരു വ്യവസ്ഥ ചെയ്യുക ആ റിപ്പോർട്ടിനെപ്പറ്റിയുള്ള ആലോചന നടന്നുകൊണ്ടിരിക്കുമ്പോൾ ഒരു ക്രസ്ത്യാനിയെന്നുള്ള നിലയിൽ അതിനെ അനുകൂലിക്കുന്നപക്ഷം തന്നെ സംബന്ധിച്ചേടത്തോളം ചില വിഷമതകൾ വന്നുചേരുമെന്നു, മിസ്റ്റർ മത്തായി പറഞ്ഞു. അതുകൊണ്ട് അനുകൂലിക്കുവാൻ നിവൃത്തിയില്ലെന്നും, അദ്ദേഹം കമ്മറ്റിയിൽവെച്ചു പറയുകയുണ്ടായി. ന്യായം മാത്രമായിട്ടുള്ള ഒരു സംഗതിയിൽ മിസ്റ്റർ മത്തായി ഒഴിഞ്ഞതുകൊണ്ട് ഞങ്ങൾക്കു അതിൽ ഒപ്പിടാനുള്ള ഒരു സൌകര്യമുണ്ടായില്ല. അഭിപ്രായവ്യത്യാസംകൊണ്ട് അങ്ങിനെ വന്നു.

Mr. V. J. Mathai *(Planters):* The records will show that I recorded my dissent.

Mr. President: You will have a right to reply, Mr. Mathai.

മിസ്റ്റർ വി. കെ. കൃട്ടി: ഡിസ്സൻറിംഗ് നോട്ട് യാതൊന്നും എഴുതീട്ടില്ല. മിസ്റ്റർ മത്തായി ഉപയോഗിച്ച പദംതന്നെയാണ് ഞാൻ പറഞ്ഞതു്. ഭൂരിപക്ഷം അതു് പാസ്സ

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ക്കി. അതു് പാസ്സാക്കിയ അവസരത്തിൽ ഒരു മുസ്സൽമാനെന്ന നിലയിലും, പൊതുജനങ്ങളുടെ പ്രതിനിധി എന്ന നിലയിലും, എന്റെ കർത്തവ്യം നിർവ്വഹിക്കുകമാത്രമാണു് ചെയ്തതു്. എന്തുകൊണ്ടെന്നാൽ മിസ്റ്റർ മത്തായിയെപ്പോലെതന്നെ, മതപരിവർത്തനം ചെയ്തിട്ടു തജ്ജന്യങ്ങളായ പ്രത്യേക ഗുണങ്ങൾ ആശിച്ചുകൊണ്ടിരിക്കുന്ന സമുദായങ്ങൾ കൊച്ചിയിൽ വേറെയുമുണ്ടു്. മതപരിവർത്തനസൌകര്യമുള്ള ഒരു സമുദായമാണു് മുസ്ലിംസമുദായം. അധഃകൃതരിൽനിന്നു മതപരിവർത്തനം ചെയ്യുന്ന ഒരാൾക്കു ക്രസ്ത്യൻ മാർഗ്ഗത്തിലേക്കും, അതുപോലെതന്നെ മുസ്ലീം മാർഗ്ഗത്തിലേക്കും പോകുവാൻ സൌകര്യമുണ്ടു്. ആ നിലയിൽ മതപരിവർത്തന വിഷയത്തിൽ എന്നേയും, മിസ്റ്റർ മത്തായിയേയും സ്വീകരിക്കുന്നതുപോലെതന്നെ ഞാനും സമ്മതിച്ചാൽ മതി.

Mr. V. J. Mathai *(Planters)*: Are not Muslims getting concessions?

മിസ്റ്റർ വി. കെ. കുട്ടി: ഞാൻ വിശദമാക്കാം. എങ്ങിനെനോക്കിയാലും ഇന്നു മിസ്റ്റർ മത്തായിയുടെ സമുദായം അനുഭവിക്കുന്ന സകല ആനുകൂല്യങ്ങളും, സർക്കാർ ഉദ്യോഗത്തിലിരിക്കുന്നവർതന്നെ, സ്വന്തം സമുദായത്തിന്റെ അവകാശങ്ങളും കൂടി ആലോചിച്ചായിരിക്കും കൈവരുത്തുക.

മിസ്റ്റർ വി. ജെ. മത്തായി: എന്റെ സമുദായം മനുഷ്യസമുദായമാണു്. My community is that of humanity. That I have already said.

മിസ്റ്റർ വി. കെ. കുട്ടി: മിസ്റ്റർ മത്തായിയുടെ സമുദായത്തെ പൊതുവെ പറയുകയാണു്. വിദ്യാഭ്യാസം ചെയ്തവർ നല്ല നിലയിൽ എത്തീട്ടുണ്ടായിരിക്കും. മിസ്റ്റർ മത്തായിയേപോലെയുള്ള ആളുകൾ ആലോചിക്കേണ്ട ഒരു പ്രധാന സംഗതിയുണ്ടു് ഹിന്ദുക്കളിൽ നിന്നു മതപരിവർത്തനം ചെയ്തു സ്വന്തം സമുദായത്തിൽ ലയിക്കുന്നവർക്കു നല്ല നിലയിലുള്ളവർ വേണ്ട സഹായം ചെയ്തുകൊടുക്കണം.

The House rose for lunch at 1-30 p.m. and met again at 2-30 p.m. with the Hon'ble President in the chair.

Mr. A. B. Salem *(Mattancheri)*: I rise to oppose this motion. The motion may be read to see what the scope of it is. It wants to reduce the allotment of Rs. 6,000 for salary of the Minister for Rural Development by Re1/-to point out once again that the Hon'ble Minister has not rescinded the order withholding educational concessions to depressed class converts.

Mr. President: There is also motion No. 41.

Mr. A. B. Salem *(Mattancheri)*: Now it is patent that there is in existence a Government order not allowing these concessions to Depressed classes who have ceased to be depressed classes by conversion. I have not heard of Depressed class Christians, Depressed class Muhammadans, or Depressed class Jews. By conversion they cease to be Depressed classes. It must not be understood that I have no sympathy with the converts who have been induced for the conversion and remaining there, being helped. That is beside the point. That is helping the poor. By all the means let all the poor people be helped. I have no objection. But to extend a concession given to a particular class as a class, when they cease to be in that class, would not be in order. It was this principle that was acted upon on charging the old order of giving Depressed class converts also the concession. That concession was stopped on the idea that the Depressed class after conversion ceases to be Depressed class. That is the correct position. Let us see what is the definition of Depressed class. Depressed class means Pulayas, Parayas and so on. They all cease to be Pulayas or Parayas when they become Muhamadans, Christians or Jews. They are no longer in that class, and these concessions can only be given to those who remain in that class. Therefore there is no point in saying that this must be extended beyond the borders of that class, which they have quitted. Let us see. There was an argument that this will be fannig religious feeling. What is fanning religious feeling? Any man is free to follow any religion he likes. There is no prohibition here. They say that by not extending the concession to those who become converts, you are putting a restriction upon conversion. By extending the concession even if they leave the religion, you give an impediment that they are going to suffer by change of religion. I will agree with you that nobody should suffer by change of religion. But here, it is not that. You have got so many inducements. A man may have one inducement *viz* he may want some money. Another man may want to marry. There are so many reasons for changing religion. Some of the Depressed classes even after conversion are kept separate. Then what is the use of conversion. If you are keeping them for generations apart and not allowing them to mix with you what is the use of changing? What is the kind of work that you are doing? If it is elevating them or bringing them to your equal status, very good. But you say

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that even after conversion they are kept as a depressed class! They cease to be a Depressed class but as good as a Depressed class.

Let us come to the constitutional position. The Minister is absolutely right in not rescinding the order. If that was so, and if all Government orders have to be rescinded by Ministers when the personnel of the Minister is changed Government will be at an end.

Mr. V. J. Mathai *(Planters)*: How was the previous order rescinded?

Mr. A. B. Salem *(Mattancheri)*: If you receive a mandate from the House I will be prepared to rescind it. That is what I am telling. From where are you going to get mandates? That mandate has to come from this House whom the Minister has to respect. If there is a particular standing order and if that order should be changed it can only be changed by constitutional method and not by any other method. If it is changed so very easily, continuity of Government will go. If any standing order is to be changed it must come to the authority that made it. Pass it and then ask the Minister to carry out. Simply to find fault for continuing the order of the day is not correct. Of course I know, the Minister personaelly when he was sitting opposite, was against it. But that is a different matter. Personal opinion should not be taken into account. He has become responsible and he is not irresponsible now. Many Ministers would not be able to own all the irresponsible statements that he had said in the opposition. Then he had not the responsibility to act up to it. Those who take the responsibility on their shoulders cannot but act in accordance with constitutional procedure and order. That is the point. Has any minister made any change? American Congress can change because there is a provision in the constitution. We are not going to America to bring constituional law here. There must be justice and equal treatment. By all means help every poor man. I have no objection. If a Depressed class man becomes a Jew certainly we will ask for a Jewish concession. We will no longer ask for a Depressed class concession. If a Depressed class man becomes a Muhammdan, I do not think any Muhammadan will ask for a Depressed class concession. He will be proud to ask for a Muhammadan concession. Why not ask for a poor Christian concession? By all means ask. We will support you. Why come in this way? Why do you want to go stealthily? Again you say Depressed class christians. Is it raising the status of a man who had changed his religion and came to you embracing the beautiful religion. I am sorry to have heard such things from educated Christian gentlemen sitting in this House, and upholding their own right and religious fervour. You should never call them Depressed class. By calling them Depressed, you keep them apart. That is why your syrian families do not amalgamate with these people.

Mr. C. V. Iyyu *(Kunnamkulam)*: If there is money they will mix.

Mr. A. B. Salem *(Mattancheri)*: Money makes mountains. Glittering gold will always be very attractive even in the pocket of a Pulaya.

That would not be a plea to which any other member of this House can accede.

Then segregation. Do you want to segregate him? I shall narrate a small story that took place. In the Christian seminary at Trivandrum where they were training men for divinity, a young Pulaya convert student was selected and soon after training he went into the church to sit along with other students, who were his colleagues. They said that "we cannot sit with this Pulaya boy."

Mr. K. J. Thomas *(Latin-Chistians Cranganur)*: Do you say this from imagination?

Mr. A. B. Salem *(Mattancheri)*: Complaint went to the Bishop in charge of the seminary. He sent a letter to all the churches under him to find out in how many churches Pulaya Christians were seated together or seated separately. The Bishop said if this question did not crop up he would not have been called upon to pronounce any opinion or ruling. The question having been referred to him, he must decide this question as his master-Christ-would have decided and he decided that that student should sit with them. If separate seats are allowed to them they must all be abolished, and all must sit together alike. Now that is the spirit. Now are you going to label this class, and if so, how long are you going to do so? They will have to marry. Their children will be also depressed. In the Hindu society they were depressed and they are depressed again in the Christian society! Government would do well to stick to the order. That is a very equitable and just order and if you are prepared to ask for a poor christian concession and not label them depressed.

Mr. P. P. Devassy *(Trichur-South)*: Is there intermarriage between the black and the white Jews? Is it going on now?

Mr. A. B. Salem *(Mattancheri)*: Yes. With pleasure I will show you in Cochin. Marriages have taken place between black Jews and Jews whiter than the Diwan of Cochin or Mr. Koder.

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Mr. C. V. Iyyu *(Kunnamkulam):* A white jewish lady born and brought up at Cochin marrying a black Jew!

Mr. A. B. Salem *(Mattancheri):* Oh yes.

Mr. V. J. Mathai *(Planters):* The whole issue has become marriage among Jews.

Mr. C. V. Iyyu *(Kunnamkulam):* Has Mr. Salem gone and adopted Satyagraha in front of the White Jewish Synagogue?

Mr. A. B. Salem *(Mattancheri):* I sometimes perform Satyagraha. I sometimes give good beating. When you want something right to be done, you must adopt all kinds of methods. Take your money. What you are asking for is money, and you want to keep the men depressed for ever. I would therefore most vehemently oppose this motion. Even if the party is going to carry it, I think we are doing an injustice unto the country, and unto the depressed classes converts whom you want to support.

മിസ്റ്റർ വി. കെ. കുട്ടി: മിസ്റ്റർ പ്രസിഡണ്ടു് സർ, എന്റെ പ്രസംഗം അവസാനിപ്പിക്കുന്നതിനു് മുമ്പാണു് സഭ ലഞ്ചിനു് പിരിയേണ്ടതായിവന്നതു്. എന്നാൽ കൃത്യസമയത്തു് ഹാജരാകുവാൻ സാധിക്കാതിരുന്നിട്ടും, എന്റെ പ്രസംഗം തുടർന്നുകൊള്ളുവാൻ അനുവദിച്ചതിനു ഞാൻ ബഹുമാനപ്പെട്ട ദിവാൻ പ്രസിഡണ്ടിനോടു നന്ദി പറഞ്ഞുകൊള്ളുന്നു. ചുരുക്കി പറയുകയാണെങ്കിൽ, മുസ്ലിങ്ങൾ അധഃകൃതർ, ഈഴവർ, നമ്പൂതിരിമാർ മുതലായ പല സമുദായങ്ങൾക്കും കൊച്ചി ഗവൺമെണ്ടിൽനിന്നും വിദ്യാഭ്യാസാനുകൂല്യങ്ങൾ നൽകിവരുന്നുണ്ടു്. അധഃകൃതർ എന്നു പറയുന്നതു് ഒരു സങ്കലിത സമുദായത്തെ ഉദ്ദേശിച്ചാണു്. കൊല്ലംതോറും ഗവൺമെണ്ടു് ബഡ്ജറ്റു തയ്യാറാക്കുമ്പോൾ അധഃകൃതാനുകൂല്യങ്ങൾക്കു വേണ്ടുക നീക്കിവെക്കാറുണ്ടു്. അതുപോലെതന്നെ മുസ്ലിം സമുദായത്തിനുള്ള ആനുകൂല്യങ്ങൾക്കും പ്രത്യേകം വ്യവസ്ഥ കാണാം. അങ്ങിനെ ബഡ്ജറ്റുകൊണ്ടുതന്നെ അതിൽ ഉദ്ദേശിച്ചിരിക്കുന്ന സംഖ്യ ഓരോ സമുദായത്തിനുള്ളതാണെന്നു് പ്രത്യേകം വിശദമാകുന്നുണ്ടു്. ഇപ്രകാരം ബഡ്ജറ്റിൽ വിശദമായി വിവക്ഷിച്ചിരിക്കുന്ന ഒരു ഇനത്തിലേക്കു് ചിലവാക്കേണ്ട സംഖ്യ മറെറാരു ഇനത്തിലേക്കു കൊടുക്കണമെന്നുള്ള അർത്ഥമാണു് ഈ പ്രമേയം കൊണ്ടുവരുന്നതു്. എന്റെ സമുദായത്തിനു കൊച്ചി ഗവൺമെണ്ടിൽനിന്നു് ചില ആനുകൂല്യങ്ങൾ നിശ്ചയിച്ചിട്ടുണ്ടു്. എന്റെ സമുദായത്തിൽനിന്നു് ഒരാൾ മതം മാറി ക്രസ്ത്യൻ സമുദായത്തിലൊ മറെറാ ചേരുകയും എന്റെ സമുദായാംഗം എന്ന നിലയിൽമാത്രം മുമ്പു അയാൾക്കുണ്ടായിരുന്ന ആനുകൂല്യം തുടർന്നു അയാൾക്കു നൽകുകയും ചെയ്യുന്നപക്ഷം നിശ്ചയമായും ഞാൻ അതിനെ എതിർക്കും! ഞാൻ അതു സമ്മതിക്കില്ല. അഥവാ സമ്മതിച്ചാൽതന്നെ, ഈ ആനുകൂല്യം തന്ന കൈകൊണ്ടുതന്നെ അതു എടുക്കുവാൻ ഉദ്ദേശിക്കുന്നുണ്ടെങ്കിൽ അതു് വലിയ ഒരു അനർത്ഥമായിരിക്കുമെന്നാണു് ഈ സഭയോടു് എനിക്കു പറയുവാനുള്ളതു്. അധഃകൃതർ എന്നു പറയുന്ന സമുദായം നേരത്തെതന്നെ നാക്കു് ഇല്ലാത്തവരാണു്. അവരുടെ കാര്യങ്ങൾ പത്രങ്ങളിൽ എഴുതി ഫലിപ്പിക്കുവാനൊ, പ്രസംഗിച്ചു മനസ്സിലാക്കുന്നതിനൊ, ഒന്നും ശക്തിയില്ലാത്ത ഒരു പാവപ്പെട്ട സമുദായമാണു്. ഈ പാവപ്പെട്ട സമുദായത്തെ ദ്രോഹിച്ചുകൊണ്ടു്, അവക്കുവേണ്ടിമാത്രം വിനിയോഗിക്കേണ്ട തുക മറെറാരു ഘടകത്തിനു കൊടുക്കണമെന്നു് പറയുന്നതു് വലിയ അന്യായവും, അനീതിയും, അക്രമവുമാണു്; അതിനുവേണ്ടി ദൈവസന്നിധിയിൽപോലും സമാധാനം പറയേണ്ടിവരും (ചിരി). അധഃകൃതർക്കുവേണ്ടി മാററിവെച്ചിട്ടുള്ള സംഖ്യ അവക്കുവേണ്ടിമാത്രം വിനിയോഗിക്കണമെന്നാണു് ഞങ്ങൾ റിപ്പോർട്ടു് ചെയ്തിരിക്കുന്നതു്.

മിസ്റ്റർ സി. വി. ഇയ്യു: ബഹുമാനപ്പെട്ട തൊഴിലാളി മെമ്പർ പറയുന്നതു അവർ പ്രക്ഷോഭണം നടത്തുവാൻ പോരായെന്നാണോ? മിസ്റ്റർ മത്തായി അധഃകൃതർക്കു വിപരീതമായി പ്രവൃത്തിച്ചുവെന്നാണൊ പറയുന്നതു്?

മിസ്റ്റർ വി. കെ. കുട്ടി: അതെയിരിക്കാം. എനിക്കു് അതിനെപ്പററി അറിഞ്ഞുകൂടാ. അധഃകൃതാനുകൂല്യത്തിനുവേണ്ടി വെച്ചിരിക്കുന്ന സംഖ്യ മതപരിവർത്തനംകൊണ്ടു് മറെറാരു സമുദായത്തിൽ ലയിക്കുന്നവർക്കും നൽകണമെന്നു് ആവശ്യപ്പെടുന്ന സമ്പ്രദായം നീതിയല്ലെന്നാണു് എനിക്കു് പറയുവാനുള്ളതു്. ഇതു സംബന്ധിച്ചുള്ള പ്രക്ഷോഭണം ഒരവസരത്തിൽ എന്റെ സമുദായത്തേയുംകൂടി ബാധിച്ചിട്ടുണ്ടായിരുന്നു. ഒരിക്കൽ ഇതിനുവേണ്ടി സ്ട്രെയിറുമെണ്ടു് ഒപ്പിടുവിക്കാനും മറും ശ്രമങ്ങൾ നടത്തീട്ടുള്ളതായി എനിക്കു് അറിയാം. ഇപ്പോഴും എന്റെ സമുദായം ഇതിനുവേണ്ടി ഇതുപോലെ ശ്രമിക്കുന്നില്ലെന്നു് എനിക്കു് അറിയാവുന്നതാണു്. മതപരിവർത്തനം ചെയ്യുന്നവക്കു് കൊച്ചി ഗവൺമെണ്ടു് വിദ്യാഭ്യാസാനു

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ക്കുല്യം നൽകുവാൻ ആഗ്രഹിക്കുന്നുണ്ടെങ്കിൽ ഞങ്ങൾ അതിനെ ഹാർദ്ദമായി സ്വാഗതം ചെയ്യുന്നതായിരിക്കും. ഞാൻ പറയുന്നതു് ഗവൺമെണ്ടിന്നു കഴിയുമെങ്കിൽ പാവപ്പെട്ട എല്ലാ സമുദായങ്ങൾക്കും ആനുകൂല്യം നൽകണമെന്നാണു്. അവക്കു് സ്റ്റൈപ്പണ്ടുംകൂടി കൊടുക്കുവാൻ ഗവൺമെണ്ടു് ആഗ്രഹിക്കുന്നുവെങ്കിൽ ഞാൻ അതിനെ അനുകൂലിക്കുവാനും തയ്യാറാണു് എന്നു കരുതി സാധുക്കൾക്കുവേണ്ടി ചിലവു് ചെയ്യുവാൻ ഉള്ള സംഖ്യ മറ്റൊന്നിലേക്കു് മാറ്റരുതെന്നാണു് ഞാൻ പറയുന്നതു്. ഒരു പുലയന്നുവേണ്ടി മാറ്റിവെച്ചിട്ടുള്ള സംഖ്യ അവൻ നാളെ ഒരു മുസൽമാനായി കഴിഞ്ഞാലും ആ സംഖ്യ പുലയനായിരുന്ന എന്ന നിലയിൽ തുടർന്നു നൽകണമെന്നു പറയുന്നതിനോടു ഞാൻ വിരോധിക്കുകതന്നെ ചെയ്യുന്നു അഥവാ അങ്ങിനെ കൊടുക്കണമെന്നു് ആരെങ്കിലും ആഗ്രഹിക്കുന്നുണ്ടെങ്കിൽ ഈ നിയമസഭ അങ്ങിനെയുള്ള പ്രമേയങ്ങളെ അനുകൂലിക്കരുതെന്നാണു് എനിക്കു് വിനീതമായി പറയാനുള്ളതു്. ദരിദ്ര സമുദായങ്ങൾക്കെല്ലാം വിദ്യാഭ്യാസാനുകൂല്യം നൽകണമെന്നു് ആവശ്യപ്പെടുന്ന ഒരു പ്രമേയം ഈ കൌൺസിലിൽ വരികയാണെങ്കിൽ ഞാൻ അതിനെ ആഹ്ലാദപരസ്സരം അനുകൂലിക്കുന്നതായിരിക്കും. അതുകൊണ്ടു് ഞാൻ പറയുന്നതു് ഈ പാവപ്പെട്ടവരെ ഉപദ്രവിക്കാതെ വേറെ എന്തെങ്കിലും വഴി നോക്കണമെന്നാണു്. ഈ സംഗതിയിൽ ബഹുമാനപ്പെട്ട സഭയും, ബഹുമാനപ്പെട്ട മന്ത്രി അവർകളും വേണ്ടതു ചെയ്യണമെന്നു് ഞാൻ അഭ്യർത്ഥിക്കുന്നു. മാത്രമല്ല, പ്രമേയകർത്താക്കൾ അവരുടെ പ്രമേയങ്ങൾ പിൻവലിക്കുവാനും എനിക്കു അപേക്ഷയുണ്ടു്. ഈ പ്രമേയത്തോടുള്ള പ്രതിഷേധം രേഖപ്പെടുത്തികൊണ്ടു എന്റെ പ്രസംഗം അവസാനിപ്പിച്ചുകൊള്ളട്ടെ.

മിസ്റ്റർ പി. കെ. കൃഷ്ണൻ: മിസ്റ്റർ പ്രസിഡണ്ടു് സർ, എനിക്കു് ഇംഗ്ലീഷിൽ പ്രസംഗിച്ചു് കാര്യം ഈ സഭയെ ധരിപ്പിക്കുവാനുള്ള കഴിവില്ലാത്തതിനാൽ എന്റെ പ്രസംഗം തർജ്ജമചെയ്യാ, മറ്റൊ ബഹുമാനപ്പെട്ട ദിവാൻജിയെ മനസ്സിലാക്കണമെന്നു് ആഗ്രഹമുണ്ടു്. കൊച്ചിഗവൺമെണ്ടിൽനിന്നും കൺസ്സഷൻ കൊടുത്ത എല്ലാ സമുദായങ്ങളിൽപെട്ടവർക്കും വിദ്യാഭ്യാസം കൊടുക്കുന്നതിൽ സന്തോഷിക്കുന്ന ഒരു ഏളിയ വ്യക്തിയാണു് ഈ ഞാൻ എന്നുള്ള പരമാർത്ഥത ഈ സഭയുടെ അറിവിന്നായി പ്രസ്താവിച്ചുകൊള്ളുന്നു. ഇക്കൂട്ടത്തിൽ അധഃകൃതർക്കുവേണ്ടി ഗവൺമെണ്ടിൽനിന്നും ഒരു സംഖ്യ നീക്കിവെച്ചിട്ടുണ്ടു്. അതു അധഃകൃതർക്കുവേണ്ടി മാത്രമാണു്. അധഃകൃതർ എന്നുപറയുന്നതിൽ ഞാനുൾപ്പെടെ മറ്റു ചില സമുദായങ്ങളേയും ചേർത്തിട്ടുണ്ടു്. എന്നാൽ ഈ ആനുകൂല്യം ആ സമുദായത്തിൽപെട്ടവർക്കു മാത്രമെ ആസ്വദിക്കുവാൻ അർഹതയുള്ളുവെന്നാണു് എന്റെ താഴ്മയായ അഭിപ്രായം. അധഃകൃതർ എന്നുപറയുന്നവരിൽ ചിലർ കൺവർട്ടു് ചെയ്യ എന്നകരുതി അവരെ അധഃകൃതരായി കരുതാവുന്നതായെന്നാണു് ഞാൻ ചേദിക്കുന്നതു്. തീച്ചയായും ഇല്ലാ എന്നാണു് എന്റെ അറിവു്. അധഃകൃതരുടെ അവശതകളേയും, മറ്റുതരത്തിലുള്ള ബുദ്ധിമുട്ടുകളേയും പരിഹരിച്ചു് അവരെ നന്നാക്കണമെന്നുള്ള സന്മനസ്സോടുകൂടി നമ്മുടെ ബഹുമാനപ്പെട്ട ഗവൺമെണ്ടു് അധഃകൃതർക്കു് വേണ്ടിതന്നെ പ്രത്യേകം ഒരുവകുപ്പു് ഏതാനുംകൊല്ലങ്ങൾക്കുമുമ്പു് സൃഷ്ടിക്കുകയും, അതിന്നുവേണ്ടിയുള്ള സംരക്ഷണചിലവു് വഹിക്കുകയും ചെയ്തപോരുന്നുണ്ടു്. ഇന്നു് അധഃകൃതർക്കു് കൊടുത്തുവരുന്ന വിദ്യാഭ്യാസ സൌജന്യം, അധഃകൃത കൺവർട്ടിന്നും കൊടുക്കണമെന്നു് വാദിക്കുന്നതിൽ യോജിക്കുവാൻ നിവൃത്തിയില്ല. നമ്പൂതിരി സമുദായത്തിന്നു കൺസ്സഷനുണ്ടു്. മുസ്ലിം സമുദായത്തിന്നു് കൺസ്സഷനുണ്ടു്. ഈ നിലക്കു് നമ്പൂതിരിസമുദായത്തിൽനിന്നു ഒരു വ്യക്തി മുസ്ലിം സമുദായത്തിലേക്കു് കൺവർട്ടു് ചെയ്താൽ ആ സമുദായത്തിന്നു് കൺസ്സഷൻ കിട്ടുന്നില്ലെ? (ഹിയർ, ഹിയർ) ഒരു പുലയൻ അന്യമതത്തിലേക്കു കൺവർട്ടുചെയ്തുകഴിഞ്ഞാൽ, കൺവർട്ടുചെയ്തവനും പുലയനുമായിട്ടു യാതൊരുബന്ധവുമില്ല. ഈ കാര്യത്തിൽ എനിക്കു് വളരെ ധൈര്യമായിട്ടു പറയുവാൻ സാധിക്കും. ഇങ്ങിനെ കൺവർട്ടുചെയ്തിട്ടുള്ളവരെ ഞങ്ങളുടെ ചില മരണാവശ്യങ്ങളിൽ പോലും അടുപ്പിക്കാതെ അകറ്റിനിർത്തിട്ടുള്ളതായി എനിക്കു് അറിയാം

മിസ്റ്റർ എ. വി. മൂത്തേടൻ: ഒരു വീട്ടിൽതന്നെ ഈ രണ്ടു കൂട്ടരും താമസിക്കുന്നതായിട്ടു് എനിക്കറിയാം. ഈ മുളവുകാട്ടതന്നെ അങ്ങിനെ താമസിക്കുന്നുണ്ടു്.

മിസ്റ്റർ പി. കെ. കൃഷ്ണൻ: അവരുടെനില വളരെ നന്നായിരുന്നതുകൊണ്ടായിക്കാം അവർ അങ്ങിനെ കഴിഞ്ഞുപോരുന്നതു്. അധഃകൃതർക്കു് അനുവദിച്ചിട്ടുള്ള കൺസ്സഷൻ അവരുടെ പോവർട്ടിയെമാത്രം നോക്കീട്ടല്ലയെന്നാണു് എനിക്കു ഈ സഭയെ ധരിപ്പിക്കുവാനുള്ളതു്. പോവർട്ടിയെമാത്രം നോക്കീട്ടാണെങ്കിൽ ക്രസ്ത്യൻ സമുദായത്തിന്നും, മറ്റു പല

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സമുദായങ്ങൾക്കും കിട്ടേണ്ടതായിരുന്നു. ഈ കൺസ്സഷൻ ചില പ്രത്യേക സമുദായങ്ങൾക്കു മാത്രം വെച്ചിട്ടുള്ളതുകൊണ്ടാണു് ഞാൻ ഈ കട്ടു്മോഷനെ എതുത്തുകൊണ്ടു് സംസാരിക്കുവാനിടയായതു്. ഞങ്ങളുടെ സമുദായങ്ങൾക്കുവേണ്ടി ഗവമെണ്ടു് ചിലവുചെയ്യുന്ന ധനം, വിദ്യാഭ്യാസപരമായും, സാമ്പത്തികപരമായും ഉയരുവാൻ വേണ്ടിയാണെന്നുള്ള വസ്തുതയെ അടിസ്ഥാനപ്പെടുത്തി നോക്കുമ്പോൾ, വിദ്യാഭ്യാസംചെയ്യുവരുന്നവർ കൺവട്ടുചെയ്തുപോയാൽ ആ സമുദായത്തിന്റെ രക്ഷക്കും ചിലപ്പോൾ നാശത്തിനും ഇടവരികയില്ലെയെന്നാണു് ഞാൻ ചോദിക്കുന്നതു്. വിദ്യാഭ്യാസം സിദ്ധിച്ചുവർതന്നേയും കൺവട്ടുചെയ്തുപോയാൽ അവിടെ അവക്കു യാതൊരു സ്ഥാനവും ഇല്ലാതെയാണു കണ്ടുവരുന്നതു്. പുലയൻ കൺവട്ടുചെയ്താൽ കുസ്സ്യാനിയുമല്ല; പുലയനുമല്ല. പിന്നെ അവനെ ത്രിശങ്കുസ്വർഗ്ഗത്തിലേക്കാണു് വിളിച്ചുകൊണ്ടുപോകുന്നതു്. പല സ്ഥലങ്ങളിൽവെച്ചും വള്ളോനൊസേപ്പു് എന്നും, ചാത്തൻതൊമ്മനെന്നും, മറവും ഇക്കൂട്ടരെ വിളിക്കുന്നതായി ഞാൻ കേട്ടിട്ടുണ്ടു്.

മിസ്റ്റർ വി. ജെ. മത്തായി: വള്ളോൻ എന്നുപറയുന്നതു് അച്ഛന്റെ പേരായിരിക്കും.

മിസ്റ്റർ പി. കെ. കൃഷ്ണൻ: വെണ്ടരുത്തിയിൽ ഒരു വള്ളോൻ കൺവട്ടുചെയ്തിട്ടുണ്ടു്. അവിടത്തെ പ്രമാണികളെല്ലാംകൂടി അയാളെ ദേവസ്സിയെന്ന പേരിട്ടു. ഇപ്പോൾ അയാളെവിളിക്കുന്നതു് വള്ളോൻ ദേവസ്സിയെന്നാണു്. പുലകുസ്യാനിയെന്നും പറയാറുണ്ടു്.അവനെ വള്ളോൻ ദേവസ്സിയെന്ന വിളിച്ചതുകൊണ്ടു് അവന്റെ കഴുത്തിലുണ്ടായിരുന്ന വെന്തിഞ്ഞ പൊട്ടിച്ചു താഴെവെച്ചിട്ടു ഇതാ നിങ്ങളുടെ ദേവസ്സിവള്ളോൻ പോണു എന്നുപറഞ്ഞു അവൻ പോകുകയുണ്ടായി. (ചിരി) അധഃകൃതരെല്ലാവരും എന്നും അധഃകൃതരായിട്ടതന്നെ കഴിയണമെന്നുള്ള മനസ്ഥിതിയോടുകൂടിയല്ലാ ഞാൻ ഇവിടെ സംസാരിക്കുന്നതു്. അധഃകൃതക്കു ഇന്നത്തെനിലയിലുള്ള അവശതകൾ മാറുവാൻ അവർ കൺവട്ടുചെയ്യണമെന്നുണ്ടെങ്കിൽ അങ്ങിനെകൺവട്ടുചെയ്യുന്നതിൽ എനിക്കുസന്തോഷമാണുള്ളതു്. ഏതാനും ചില ആളുകൾ അവരുടെ സമുദായത്തിന്റെ എണ്ണം വർദ്ധിപ്പിക്കുന്നതിനുവേണ്ടി, മറ്റുള്ള സമുദായത്തിലെ വ്യക്തികളെ കൺവട്ടുചെയ്യ ആ സമുദായത്തിന്റെ പൊതുവെയുള്ള ഗുണങ്ങളെ തടഞ്ഞു പ്രവൃത്തിക്കുന്നകാര്യത്തിൽ മാത്രമെ ഞാൻ എതുക്കുന്നുള്ളൂ. അധഃകൃത സൌജന്യം അധഃകൃത കൺവർട്ട്സ്സിനു കൊടുക്കണമെന്ന പറയുന്നതിൽ ഒരു കായ്യം പരമാത്ഥമാണു്. കൺവട്ടുചെയ്യപോകുന്ന അവസരത്തിൽ അവക്കു കൺസ്സഷൻ കിട്ടുന്നുണ്ടു്. അപ്പോൾ കൺവട്ടുചെയ്യുന്നതിന്റെ ഉദ്ദേശം വ്യക്തമാകുന്നില്ല. കൺവട്ടുചെയ്യഫലം അവിടെ കിട്ടുന്നില്ലെങ്കിൽ മറ്റുള്ളവരുടെ സ്വാധീനശക്തികൊണ്ടും പ്രയത്നംകൊണ്ടും മാത്രമായിരിക്കും അവർ കൺവട്ടുചെയ്യുന്നതു്.

എനിക്കു ഈ വിഷയത്തെപ്പറ്റി അധികമൊന്നും സംസാരിക്കുവാനില്ല. കുസ്സ്യൻസമുദായത്തിന്റേറയും, ഹിന്തുസമുദായത്തിന്റേറയും അഭിപ്രായം നോക്കാതെ ജൂതസമുദായത്തിന്റേറയും, മുസ്ലീം സമുദായത്തിന്റേറയും അഭിപ്രായം ഈ കായ്യത്തിൽ ബഹുമാനപ്പെട്ട ഗവമെണ്ടും, സഭയും ശ്രദ്ധിച്ചു് വേണ്ടതു പ്രവൃത്തിച്ചുകൊള്ളണമെന്ന അപേക്ഷിച്ചുകൊണ്ടു് ഞാൻ ഈ പ്രസംഗത്തെ അവസാനിപ്പിച്ചുകൊള്ളുന്നു.

Mr. C. V. Iyyu *(Kunnamkulam)*: There will be many Cheroos with nickname mangoose in Kunnamkulam.

Mr. P. Kumaran Ezhuthassan *(Vadakkancheri)*: Under Standing Order 25, I move that the question be now put.

Mr. K. Narayana Menon *(Mulakunnathukavu)*: I second it.

Closure motion put and carried

Mr. T. K. Nayar *(Minister for Rural Development)*: The position of the Government is this. After appointing a committee as explained by some of the Hon'ble Members the question was gone into and according to the report of the committee a decision was arrived at and orders were accordingly passed. The position of the Government remains the same. If any change in the policy of the Government is needed, a mandate should come from this House. Government will view the decision of this House and reconsider.

Mr. A. V. Moothedan *(Chalakkudi)*: Regarding the concluding portion.

Mr. P. Kumaran Ezhuthassan *(Vadakkancheri)*: Unless your leave is sought even the mover has no right to reply. Without your leave it cannot be done. There are many cut motions.

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Mr. A. V. Moothedan *(Chalakkudi):* I am very grateful to the President for giving me the right of reply. The last sentence of the Hon'ble Minister seems to create some doubt. This is a transferred subject and if the House opposes, he has to resign.

Mr. T. K. Nayar *(Minister for Rural Development):* I was speaking on behalf of the Government and not as the leader of the Unionist Party, Government will consider the decision of the House and pass orders. Whether the Minister, if he is not able to accept the decision of this House should resign is a question which need not be decided just at present.

Mr. A. V. Moothedan *(Chalakkudi):* According to the constitutional law, when a decision is opposed the Hon'ble Minister is bound to tender his resignation. The Maharaja according to the constitution will consult the Hon'ble Minister and he is bound to give that advice. That advice would be the advice given by this House. There is no confusion possible.

Mr. T. K. Nayar *(Minister for Rural Development):* Do you think I am going against the constitution? As constitutional adviser, I will do my best.

Mr. A. V. Moothedan *(Chalakkudi):* We won't be satisfied if the Hon'ble Minister tenders his advice.

I want to refer to what happened on 26th Makaram 1118 when I wanted to take up the subject. The Hon'ble Minister brought a motion for supplementary grant of Rs. 7,400 for supplying the educational requisites to the Depressed Class pupils. I wanted to speak but the Hon'ble President was pleased to draw my attention to Resolution No. 7 which was just coming. The Hon'ble Member for Kunnamkulam made his speech as follows.—

"I rise to support the motion for grant. Though I agree fully with most of what Mr. Moothedan has been saying I do not think it necessary to withhold this grant, because the question of continuing the concessions given before is not decided. Mr. Devassy has tabled a resolution in this House which is coming up for discussion probably today or tomorrow. That occasion can be taken by this House and also by the Hon'ble Member for Chalakkudi to discuss this at fuller length. I may also add that the previous President of this House, I mean Sir R. K. Shanmukham Chetty in his reply given to a question of mine on 3rd April 1941 has said that the matter will be reconsidered again in the light of an individual resolution of this House. I will quote the very words of his "if the House passed a judgment on that certainly Government will consider that". The matter may better be taken up in view of the ruling of a late President that that may be considered at a fullfledged debate emanating from the resolution of Mr. Devassy. I think Mr. Moothedan will withdraw".

The resolution of Mr. Devassy never come up for discussion. That is all the trouble. If the Christian Members were vigilant, this order would have been cancelled long ago. If Mr. Devassy was not able to come he could have authorised any other member to move that resolution.

Then with regard to some of the points raised in the argument, the Hon'ble Member for Mattancheri has been saying that this pernicious distinction is very bad. I fully agree with him. My voice on the subject is very well known. When the Christian Succession Bill was moved here I criticised some of the most outstanding leaders among Syrian Christians I adumbrated through my voice that if a Pulaya becomes a Christian he is Christian. Therefore there is no difference in that matter. The principle of that motion is accepted. When a person changes his religion will he be disqualified from enjoying certain privileges. For instance, a Pulaya before he was converted enjoyed certain educational concessions. By simply changing his religion why should he be asked to forego his concessions. On that point nobody stated a word.

When Mr. Jinna was here he would have punished Mr. Kutty for his argument. The argument of the Hon'ble Member for Depressed Classes was that this amount was set apart for Depressed Classes and if we are going to increase the beneficiaries by adding these converts proportionately the benefit will be reduced. The House is free to grant any more amount. If you are getting Rs. 10 per head now, you will get that hereafter also. We will make additional allotment. The Hon'ble Minister will do it.

The another argument is the treatment of Pulaya converts. I admit that there is something unjust and inequitable in the treatment of Pulaya converts. I say according to Christanity there are 10 commandments. We do not follow those commandents because it is human weakness. We are not able to treat them equally but that does not mean that that principle is wrong. In the case of Nayars for instance, there are some whose daughters will not be married to some of the Hon'ble Members here. There is this distinction everywhere. I know cases where Pulaya converts, only through generations, have married in the biggest families among Romo Syrians. There is disparity of treatment. We admit that. It ought to be discouraged. Our main point is that simply because he has changed his religion certain rights conferred on him should not be

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taken away. No member here has said anything about that. Therefore I request the House to consider the motion sympathetically.

മിസ്റ്റർ വി. കെ. കുട്ടി: അതുമാത്രമല്ല ഇഷ്ടം ഏതൊരു മതത്തിലേക്കു കൺവർട്ട്ചെയ്തു പോയൊ, ആ സമുദായത്തിന്റെപേരിൽ അവകാശ കൊടുത്തിരുന്ന ആനുകൂല്യം വേറെ ഫണ്ടിൽനിന്നും കൊടുക്കുന്നതുകൊണ്ട് വിരോധമില്ല. മറ്റു സമുദായത്തിനു വെച്ചിട്ടുള്ള പണം കൊടുക്കരുതെന്നെ പറയുന്നുള്ളു. അങ്ങിനെചെയ്യുകയാണെങ്കിൽ ആക്ഷേപമില്ല.

Mr. V. J. Mathai *(Planters)*: I shall be short. In fact every one has omitted a very important point. In the province of Madras—I suppose Mr. Petta will enlighten me—the rule is in the case of Depressed Class converts children there is no restriction.

Mr. Joseph Pettah *(Adur)*: Under the Congress Government they restricted the concession to three generations. Even that restriction has now been removed.

Mr. V. J. Mathai *(Planters)*: Now the rule is the old rule. That was the important point which I omitted to bring to the attention of the Hon'ble House.

Secondly, Sir, another point which deserves a word in reply is the analogy drawn between this case and the case of the Nambudiries and the Muslims. The concessions given to them are not on the ground of poverty. That is an important difference. There it is an inducement to certain communities which are in affluent circumstances and which for other reasons sentimental or otherwise are lagging behind in the matter of education.

Rao Sahib I. N. Menon *(Director of Public Instruction)*: In the case of the Nambudiries and Muslims also we insist on the standard of poverty before concessions are given.

Mr. C. V. Iyyu *(Kunnamkulam)*: Don't you give Muslim women and Nambudiri girls special concessions?

Rao Sahib I. N. Menon *(Director of Public Instruction)*: The number is very limited.

Mr. V. J. Mathai *(Planters)*: Now the argument is this. Nambudiries, Sir, it is well known are members of one of the richest communities in the State.

Mr. T. S. Ramachandra Ayyar *(Chittur-Tattamangalam)*: They were, not now.

Mr. V. J. Mathai *(Planters)*: They were the richest community in the State and very highly placed and socially perhaps at the top of the ladder, considered to be pure Aryans, and really respected as men at the top of the ladder of the social strata. Am I not right? Therefore the consideration there was not a question of occupying a low status in life or of poverty. I fully understand the Hon'ble Director of Public Instruction when he says it is given to poor Nambudiries. Note that it is not given to poor Nayars. But it is restricted only to the poor people because the others have plenty of money. Because the general level of modern education among them is low some help is given. That should not be confused with this. Mr. Salem as well as Mr. Krishnan admitted that even after conversion there is differential treatment. Mr. Salem probably forgot that it is a strong argument in favour of the proposition. I thank Mr. Salem for helping me.

Lastly, Sir, Mr. Salem recited a story. I will recite one story just to calm the atmosphere of the House. A watchman in my estate was probably enamoured by the tamborins and songs of the salvation army which was working in our place. For a few years he was attending the church. His name was changed from Ayyappan into Poulose.

Rao Sahib K. Ayyappan *(Ezhuvas-Kanayannur)*: Was it an Ayyappan then?

Mr. V. J. Mathai *(Planters)*: It was an Ayyappan.

His name was changed. He had two wives previous to his conversion. He did not want to throw away one of his wives. The Salvation army would not allow him to have two. So he became Ayyappan again. In the meantime one of his children by his first wife had given her name in the school as Mariam the pseudonym for Mary. She passed the fourth class. Seeing that she didn't go to school, I asked him "did you not send her to school". He said "They did not take her and that when she was taken to the school they asked her what her name was." She said "Mariam". In the certificate also it was shown as Mariam. The result was she was not given any concession. "Bring the full fee" they said, "you are a Chrisitian." Is this not a story in point? Have I not won in stories also? I have got another story, a short one. A particular gentleman had become a Chrisitian. He was a Pulaya before. His son passed the School Final examination. In the certificate his name was Verghese or some thing like that. He goes as a Jacobite Christian who gets 1/50 of the jobs. He applied and applied to the Staff Selection Board and he was told that he would have to wait for his turn. Perhaps he might have to wait for the next ten years for his turn. He therefore changed his name into the old Pulaya name. He is still a Christian. His father is a Christian. He applied to the Staff Selection Board stating that he was a Pulaya that he was re-converted to the Pulaya community and he got

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a job. These are the two stories. Note the effects of the restriction. Anyw ay I do not want to press my motion. I withdraw it.

Mr. C. V. Iyuu *(Kunnamkulam):* I only want to make a short speech. I would have told many stories but I do not want to tell any. The time is so precious. I do not wholly endorse the views of my previous speakers. I request this House to whole-heartedly support this motion and get it passed and request the Government to reconsider their position and pass favourable orders.

Mr. A. V. Moothedan *(Chalakkudi)*: I may be kindly allowed to withdraw my motion.

Mr. P. Kumaran Ezhuthassan *(Vadakkancheri)*: On a point of order, Sir. May I point out one ruling? The question of Aye or no will not arise. When the slightest voice against the prayer for withdrawal is heard the prayer will not be granted. The original motion alone will be put to vote. There is a ruling of this House on that. I would invite your kind attention to this ruling given by no less a person than Sir R. K. Shanmugham Chetty, at page 387 of Council Proceedings Volume III. I am only pointing out a precedent of the House and I respectfully submit that if the slightest voice is heard against the withdrawal leave will not be granted but the original motion alone will be put to votes.

Mr. M. Sivarama Menon *(Advocate-General)*: The House has got the right to give the member permission to withdraw.

Mr. P. Kumaran Ezhuthassan *(Vadakkancheri)*: The Hon'ble Member has not got the leave of the House. When the mover of a motion wanted the leave of the House for withdrawal and when the House did not allow Mr. Ikkanda Warriar said "I want a poll, Sir,

Mr. President: It has been already once raised in the Legislative Assemby and then it was ruled by the speaker that when a member moves a motion and makes all sorts of statements even if one member objects to the leave being granted to withdraw it, the speaker will not allow the member to withdraw the motion. Therefore the original motion alone can be put to the votes. I especially stand up to raise this because the motion is one that has been brought upon the salary of the Minister to whose party I have the honour to belong. My ruling on the question is that the Majority of the House being in favour of the withdrawal of the motion the member has the permission of the House to withdraw his motion.

Permission to withdraw t e motion is granted.

Mr. V. J. Mathai *(Planters)*: Sir, I beg leave of the House to withdraw the motion.

Motion by leave withdrawn

Mr. C. V. Iyyu *(Kunnamkulam)*: Sir, I press the motion to a division.

Motion put and carried

Mr. C. V. Iyyu *(Kunnamkulam)*: A Poll, Sir.

Ayes

1. Mrs. Joshua.
2. Mr. A. V. Moothedan.
3. ,, V. J. Mathai.
4. ,, L. M. Pylee.
5. ,, Ephraim Ouseph.
6. ,, C. V. Iyyu.
7. ,, K. J. Thomas
8. ,, K. R. Ramakrishnan.
9. ,, T. S. Ramachandra Ayyar.
10. ,, M. Krishna Menon.
11. ,, Joseph Petta.
12. Rao Sahib K. Ayyappan.
13. Mr. K. M. Ibrahim.
14. ,, K. S. Panicker.
15. Mr. A. T. Kunhipalu.
16. ,, K. Narayana Menon.
17. ,, P. Kumaran Ezhuthassan.
18. ,, K. Kunhirama Menon.
19. ,, C. K. Nayar.
20. ,, A. L. Antony
21. ,, K. R. Achuthan.
22. ,, B. M. Peter.
23. ,, K. T. Achuthan.
24. ,, C. J. Luiz.
25. ,, P. P. Devassy.
26. ,, N. V. Subbrayan Chetty.
27. ,, C. K. S. Moni.

Noes

1. Khan Sahib Ismail Haji Essa Sait.
2. Mr. A B. Salem.
3. ,, N. Govinda Pai.
4. Mr. Shabdai S. Koder.
5. ,, V. K. Kutty.
6. ,, P. K. Krishnan.

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Neutrals

1. Mr. M. Nanu Menon.
2. ,, Eachara Menon.
3. ,, V. K. Bhaskara Menon.
4. ,, T. A. Ramachandra Ayyar.
5. ,, C. N. Ittiravi Nambudiri.
6. ,, K. Astamoorthi Nambudiripad.
7. ,, C. Kunhan Nambudiripad.
8. ,, T. K. Nayar.
9. Rama Varmha Tampuran.
10. Mr. A. Madhava Prabhu.
11. Mr. M. M. Paul.
12. ,, M. Sivarama Menon.
13. ,, C. J. Mathew.
14. ,, T. Narayana Menon
15. Rao Sahib I. N. Menon.
16. Rao Sahib Dr. T. Verghese.
17. Mr. Parambi Lonappan.
18. ,, V. K. Aravindaksha Menon
19. ,, P. V. Raphael.
20. Khan Sahib Y. Muhammad Roshan Sahib Bahadur.

Mr. President: 27 for 6 against, and 20 neutrals.

The motion is carried.

Cut motion No. 10 of the printed list was disallowed

Mr. V. J. Mathai *(Planters)*: Sir, I wish only to make a statement. I find that the Government are making endeavours to solve the problem. A committee has been appointed and it will meet shortly. In view of that I do not wish to move cut motion No. 11 of the printed list.

CUT MOTION No. 4

Cattle trespass problem

Mr. V. J. Mathai *(Planters)*: Sir, I beg to move *to reduce the allotment of Rs. 6,00/ for Huzur Secretariat, Minister for Rural Development, by Re. 1. (The Minister's failure to tackle the problem of Cattle Trespass).*

Sir, I know that the House is very impatient and wants to get through more business. Therefore, I will state the position very shortly. Any lover of agriculture and the agriculturists will certainly take the first step to solve the question of cattle trespass. The position is simply this. Government says it encourages agriculture as far as possible and everywhere the need of agriculture and the importance of agriculture is felt. That is the first point. I am only stating points. What we find is that both the chief enemy of agriculture and the chief helper in agriculture is cattle. While they help to develop agriculture, by the carelessness of the owners of cattle all the crops are eaten away. One has only to go to the villages to see what damages are caused by cattle to the crops. When I was coming from my little estate with a friend of mine I had occasion to see a woman weeping early in the morning saying that all her tapioca was finished. There was not a single leaf on any stem. The owners of cattle are careless. There are fileds and fields where tapioca and plantains and other crops have been eaten away by cattle. It is a heartrending sight. No less experienced a planter than Mr. E. F. M. Norman has been repeatedly telling me "there is no use of your being a planter member unless you put the question before the House". This is a very urgent problem. The position is this. You rear cattle and the cattle grow on another man's crops. Suppose I rear a tiger to destroy this very same cattle. What will be the uprorar? A's cattle goes and eats B's crops. B rears a tiger to eat A's cattle. What will be the uproar?

Mr. President: Have you a definite scheme?

Mr. V. J. Mathai *(Planters)*: I have got a definite scheme. The simple scheme is this: Prohibit the allowing of cattle to stray anywhere except on the owner's property.

Mr. A. B. Salem *(Mattancheri)*: Then how will they graze ?

Mr. V. J. Mathai *(Planters)*: If there are common grazing grounds that will be the only place in which cattle may be seen unless accompanied by owners. In all other cases if I rear cattle I must keep them within my compound. Otherwise arrest them like trespassers. Give power to the police to seize them. If anybody will come with me I will show the nimbleness of the cattle, especially in the eastern parts. Suppose there is only a woman in the house. And suppose a cow jumps over the fence and gets into the compound can you expect that poor woman to catch that cow? That you can take them to the pound is easily said. I have two watchmen in my estate. But it is impossible to prevent these cattle trespassing into it.

Mr. President: Is it your intention that the Police should guard your estate ?

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